THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*The eternal God is thy refuge, and underneath are the everlasting arms.*"—DEUT. 33: 27.

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THE ART OF HEALING.

BY PRESIDENT JOSEPH F. SMITH.

ALMOST anyone can inflict a wound. It may be made by a word, a slight, or by general conduct. But the healing of a wound is an art not acquired by practice alone, but by the loving tenderness that comes from universal good will and a sympathetic interest in the welfare and happiness of others. If people were always as ready to administer kindness as they are indifferent to the pain of others—if they were as patient to heal as they are quick to wound—many an unkind word would never be spoken, many a slight would be avoided. The art of healing is really one of the highest qualities and attributes of man; it is a characteristic of a great and noble soul; the sure indication of generous impulse.

In the discipline of the home, of the school, and social life, the infliction of wounds may be unavoidable, if they be not an actual necessity; but wounds should never be left open to fester—they should be bound up and cared for until they are healed. Perhaps the most perfect ideal in the art of healing is the mother whose tender and gracious love asserts itself in taking away the sting of a deserved or undeserved punishment. How her love heals every wound! How quick her caresses bind up and soothe! The example of her life is the wisdom which love teaches. In the school, children may suffer humiliation into which their wayward or careless conduct has brought them, and their punishment may be just; but their wounds the teacher should never leave unhealed. Nature wounds us when we violate her laws; but nature has her antiseptic methods of treating and healing every wound. The wise teacher has his also.

In public life, in social intercourse, in the struggle for supremacy, we are constantly lacerating the feelings of others, and the wounds inflicted upon our feelings may be a hundred fold more painful than those that tear asunder the flesh. But the duty of life is ever demanding that wherever wounds are found, be they wounds of the flesh or wounds of the heart, they shall be healed. So the business of life, after all, consists so largely in the duty of making things right, that we cannot permit ourselves to imagine for one moment that we have left nothing undone, or that in the brush and bustle of human activities some tender spot may not have been wounded or some feeling bruised.

The cultivation of kindly thoughts towards others is always helpful in the art of healing. It is sometimes helpful to lift ourselves out of our own shells in which, by our surroundings and habits of thought, we are incrusted, and place ourselves in the positions which others occupy in life. Constant consideration for the welfare and happiness of others is every day imposed upon us by the divine injunction, "Thou shalt love thy neighbor as thyself."

The test, then, of our soul's greatness is rather to be sought in our ability to comfort and console, our ability to help others, rather than in our ability to help ourselves and crowd others down in the struggle of life. If the reader will stop a moment to reflect upon the healing qualities of Christ's life, he will understand that Christ was a master in the art of healing, not alone of the wounds He made, but of self-inflicted wounds and the wounds that others made. What a comfort His life is to those in sorrow! How instinctively our thoughts turn to Him! How prone we are to go to Him for consolation! He is truly a great healer of the afflictions of others.

There is just now an example in the current history of the world. It will be remembered that a few years ago England's colonial minister, Mr. Joseph Chamberlain, was largely instrumental in bringing on the Boer war. For a while he was very unpopular throughout the world beyond the confines of Great Britain, and was held almost wholly responsible for what was thought to be a cruel and needless war. The exact measure of Chamberlain's responsibility may perhaps never be known; but he did much to inflict a national wound upon a race of people who were neighbors to the British colonies in South Africa. It was not a difficult task with the inflammable material at hand to precipitate the war; but to heal the wounds it inflicted is a greater task. To pacify an enemy whom one has subdued, to heal an ugly wound inflicted upon a whole race demand a greater breadth and a greater depth of love than to ordinary mortals is given.

Some months ago Mr. Chamberlain set out for South Africa to pacify the Boers, to adjust the difficulties between them and Lord Milner, to heal the wounds that a long and bitter struggle had inflicted upon a valiant foe. Will Mr. Chamberlain succeed in his great mission? Words of good cheer and assurances come to the world from the scene of his endeavors. The rumors of his success, his patience, of his kindly attitude are wiping out a thousand prejudices which the world felt towards England's colonial minister. Shall we look upon him in a different light? Shall we think of him as a different man from that which his enemies would have us believe he is? In the end, the character, ability and renown which history may give to the man must be measured by the reputation of his art of healing, rather than by his proneness

to inflict a wound. If Mr. Chamberlain succeeds, he will have won the admiration of a thoughtful and grateful world. For surely the triumphs of peace and love are the greatest victories in the achievements of man.—*Juvenile Instructor.*

LETTER FROM ELDER HENRY W. NAISBITT,

LATE OF THE PRESIDENCY OF THE EUROPEAN MISSION.

I CANNOT divest myself of interest in missionary work even if I would, and of the European mission in particular, although it will always be a matter of regret to me that I was not privileged to visit the continental sections and there bear witness. Looking over the announcement of conference appointments in the STAR I can mentally see the whole panorama moving before me like a dream. I hear again the warm Saturday's welcome, I grasp the hand of the conference president, I note the timidity of the yet unfledged new arrival and the hearty greeting of those seen before. The smiling Saints also bespeak anticipation, and unvoluntarily we say, "Behold, how good it is for brethren to dwell together in unity." But the feeling becomes intensified as the Sabbath morning dawns, the quiet streets see the groups converging toward the meeting place, and then before meetings, between meetings and after meetings with everyone on the *qui vive* to meet the president of the mission at conference, the cheery smiles of visiting brethren seen before and local laborers seen almost every day. Ah, many such scenes are photographed on memory beyond effacement even in the life to come.

You have felt, as I have, the fervor of the singing, the earnestness of invocation, the power of burning words as they penetrate the inmost soul of the Saints and strangers, the one arrested by love of principle, the other astounded that the misunderstood and misjudged Mormons can speak in strains like those. I have seen audiences subdued to tears by the story of the Gospel when some Elder under the power of the Holy Ghost has answered that eternal query, "What shall I do to be saved."

The infidel world is half converted if they only knew it; the religious world is half converted if they only knew it. Most men desire salvation, if its meaning were only understood. Many honest souls are anxious for the right if they only knew where it could be found. You are the beacon lights on the turbid stream of religious contradiction and conceit. You are responsible for this generation inasmuch as you have been divinely sent to the stricken nations of the earth. Speak with authority, speak without compromise, speak without fear. Paul wrote to some of earlier days, "I have not shunned to declare unto you the whole counsel of God." So say you in the name of Jesus Christ in all the conferences of the European mission, and with the possession of the Spirit, read, study, reflect, search into the oracles of God, then from your treasure house, inspiration and revelation will bring forth things both new and old. Surprised to silence by the unstudied eloquence of truth from lips unversed, the critic has turned away moved by the earnest testimony, the enquirer has been converted and the indifferent "almost persuaded" to believe!

It is a grand and glorious privilege to be called to work in the fertile field of human souls, to sense the efficacy and power of the Gospel, for the Gospel

of God is a gospel of work. The Elder who catches its spirit is no idler; he is not waiting for invitation. He employs himself, he "sows the seed beside all waters," he tends it, cultivates it, watches over it, waters it. The elements of growth are in his patience, his faith and prayers; by these he makes unpromising soil to yield its tribute. He knows there is a spark of divinity in every human soul, and like the lapidary who finds the precious gem beneath its crust of cruder matter, he sees in the humble, the illiterate, the obscure, the possibilities of labor on the gem enshrined. Work, my brethren, work. You are called for and expected to work in the highways and hedges, in the homes of busy men, in the market place, and wherever a perverted Christianity is now taught there is your opportunity, there a sphere for untiring and unselfish work.

The mind of God will be with your mission president, study him; with your local president, study him; with your district file leader; with yourself when in the line of your priesthood, and with every faithful Saint and enquirer wherever you may minister.

Again let me express my interest in and love for the mission work, for all the traveling brethren. My prayers are for the inexperienced that they may grow in power, for the experienced that they may be a tower of strength to their presiding officers and to the Saints, that they may live the Gospel and be worthy aids in the ministry so that when they gather, they may gather to success and find eventually eternal life.

COMMENTS BY LONDON PRESS.

The conference in London last Sunday drew forth from several of the metropolitan newspapers articles regarding our work. The *Daily Gazette* says that the Church has in London "a very large and very respectable following," and that the Saints are "a very earnest and devout body." It states further, "If the general courtesy and evident brotherly love which we noted was any criterion of their ordinary lives, then they must be patterns to other professing Christians." The *Gazette*, after referring to the "peculiar musical ability, both vocal and instrumental," possessed by the Saints, speaks at length of the concert that was given Friday evening, and praised it highly. The *Daily News*, under the head of 'Mormonism in London. Apostle Lyman interviewed," gives the following:

The adherents of the Mormon faith are increasing on this side of the Atlantic. That, at all events, was the assurance given to those of the faithful who assembled on Sunday at Finsbury Town Hall, on the occasion of the half-yearly conference of the London District—which embraces the Metropolis and the South-Eastern Counties—of the "Church of Jesus Christ of Latter-day Saints."

It was at the morning sitting that the affairs of the community received attention, and the reports were deemed uniformly gratifying as showing progress. The afternoon and evening services were devotional, and included addresses by President Francis M. Lyman, of Salt Lake City, Utah—one of the Twelve Apostles of the Mormon Church—who is temporarily in charge of the propaganda in Europe.

To a *Daily News* interviewer Mr. Lyman readily consented to discuss the

present position of the propaganda on this side of the Atlantic. Two hundred Elders from Utah are, it appears, laboring in the fourteen districts (or conferences) in Great Britain, while a further six [four] hundred are working on the Continent. In this country and on the Continent there were now, Mr. Lyman approximated, eighteen thousand adherents, and, despite the reports that had been circulated prejudicial to the Latter-day Saints, their number was being daily added to.

"To those who will listen it is my desire to say that no wickedness nor corruption has ever been sanctioned or tolerated by the Church," was Mr. Lyman's testimony, and this was followed by a question as to the attitude of the Church towards polygamy.

"The law of the United States is," Mr. Lyman remarked, "against it, and the 'Saints,' as law-abiding people, submit to it. The manifesto by the Apostles of the Church issued in 1890 settled that point. The Mormon Church surrendered its position, and a few years later Utah was admitted into the United States Union."

"From that period has polygamy been absolutely discarded?"

"Absolutely. Polygamous families which existed at the time of the manifesto must, of course, die out before polygamy is extinct, but no such marriages have been contracted since that declaration of the Church. At the same time, belief in polygamy may, as a tenet, still exist. We should not believe in the Bible if we did not accept it. The Bible is a polygamous book with a polygamous history."

Although, therefore, polygamy is no longer practised by the sect, Mr. Lyman made it clear that the members of the Church enjoyed freedom of conscience in so far as acceptance of it as a belief was concerned.

Questioned as to the Mormon settlements in Canada, Mr. Lyman grew enthusiastic in his praise of the members of the Church as colonists. In Alberta, N.W. territory, the settlements included seven townships with seven thousand people, who cut canals, built railways, and made their land the pride and glory of the Dominion. "Our people are," he added, "intensely loyal to the laws of the country in which they reside, and they have blessed it by fulfilling the Divine command, to which the Church enjoins obedience, to 'multiply and replenish the earth.'"

In his addresses at the services Mr. Lyman dwelt exclusively on the spiritual side of the work of the Latter-day Saints. Belief in the Lord Jesus Christ, he insisted upon as the first step towards salvation, then repentance, and the gift of the Holy Ghost through the laying on of hands by those having authority to confer it. They believed in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.

THE FERTILITY OF PALESTINE.

At the time when Joshua led the chosen people into Palestine that land was dotted over with little kingdoms. City after city fell, and the Israelites slew thirty-one kings. The population must have been considerable, and the fruitfulness was marvelous in the eyes of the Israelites, whose bondage had been spent in Egypt, a not unfruitful land. It was described by the Lord as

a land flowing with milk and honey. During the prosperous days of the tribes when they were united under the rule of David, the population reached the sum of six millions. As captivity succeeded captivity the country was almost depopulated. First ten tribes were led away permanently, then the remainder, the kingdom of Judah, spent seventy years away in Babylon and only a part came back. About forty years after the death of the Savior, the inhabitants of Jerusalem and many from Judea were either slain or sold into captivity.

From that time the Holy Land has been the scene of war and political disorder. The Moslems gained control when they rose to power. The crusades bathed the land in blood. The harsh Turks, conquering the Arabs, began their corrupt rule and have continued it to the present time. Palestine now supports only a tithe of its population in the time of David, and many of these live in poverty.

The time will come, however, when Israel shall be led back and reinhabit the land of promise. We do not contend that this will be done without divine favor, and the Lord has before and can yet change the climate and make a barren land fruitful. The following extract from an article by Dr. Heinrich Hilderscheide, translated for the *Literary Digest*, declares that the land itself is now suitable for its larger sphere of influence, and all that is lacking is good government and intelligent, earnest effort. This is indeed encouraging, for in the due time of the Lord neither effort nor government will be lacking.

"The question whether Palestine can not again be made as productive a country as it was two thousand years ago can only be answered if the causes are examined that have led to its present degenerated condition. If these lie in permanent changes in the climate, in a decreased average of annual rains, and other factors not under the control of mankind, then it is useless to hope that money or energy will restore the pristine productiveness of the land. If, on the other hand, the causes lie in historical and political changes, chief among which is the mismanagement of the country by the Turkish authorities, then there can be no reasons why such a restoration should not take place. Both of these views have had ardent champions among the specialists, among the advocates of the former view being Hull, Franz, Fischer, and Zumoffen, while Condor, Lartet, Ankel and others are equally decided in their defense of the second opinion.

"A candid examination of the facts in the case shows that they are decidedly in favor of this latter position. The former view is really based upon a *petitio principii*. It is presupposed that there have been radical changes in in the climate of Palestine in historic time, and that these changes have been produced by the ruthless destruction of the forests. Now the fact in the case is that we have no proofs whatever that the forests of Palestine were in the Biblical times any more extensive than they are now. We have no evidence from any author of note that there ever has been such a ruthless destruction of forests. No passage in either the Bible or the Talmud permits us to draw the conclusion that in former times the average of rainfall was any greater than it is at present. Ever since meteorological observations have been scientifically taken in Palestine (and in some cases, as in that of Jerusalem, these go back for decades), the climatic conditions have remained practically

the same. In fact, the rain-producing causes, such as the near Mediterranean Sea, are the same as they were in Biblical times.

"There is accordingly no evidence of history or science to show that the climate of Palestine has changed materially from the time when the land flowed with milk and honey, to the present age when so much of the country is a stony and barren waste. Other causes have been operative, and these have been chiefly direful and destructive political conditions that began as early as the period of the decline of the Roman empire, and have reached their acme in the corrupt Turkish rule of the last four centuries, the oppression of the officials, the management of the taxes, and the like. The people have in the course of time become indifferent to all progress, as progress only signified new oppression. There can be no doubt that this historic land, if put under proper care and correctly managed, can be restored to its former flourishing condition. The ocular proof of this can be seen in the very flourishing condition of the Württemberg Temple colonies, which were established in 1868 near Jerusalem, Sharon, and Haifa, and are veritable garden spots in the land, and that, too, in localities that before the days of these colonies were virtually desert land. The fact that the Jewish agricultural colonies can not make equally good reports is to be explained partly on the ground of mismanagement and partly because the colonists have not the good-will and enterprise necessary for the work."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Two passenger coaches of the Sanpete Valley railroad were wrecked on March 19th near Nephi. No fatalities occurred.

Captain Mercer of the Seventh Cavalry regiment has been appointed to succeed Major Myton as officer in charge of the White Rocks Indian agency.

The Utah Lake and Jordan Dam Commission visited Utah county and found the water 2.42 feet below "compromise point." The prospects are very good that there will be an abundance of water for irrigation purposes.

It is expected that President Roosevelt will visit Utah May 29th. The program that has been arranged by Senators Kearns and Smoot includes an address to the citizens in the Salt Lake Tabernacle by the President.

A letter received by the First Presidency from the Society Islands states that in the recent tidal wave which swept over the Tuamotu group about one hundred native members of the Church were drowned and three meeting houses valued at $5,000 were destroyed.

The Relief Society of the Manti North ward celebrated the sixty-first anniversary of the Female Relief Society's organization, March 17th, by dedicating their new hall. The building cost nearly $2,000 but the whole amount has been paid and the society is free from debt. Anniversary services were held by the Relief societies throughout the Church.

Manager Thomas R. Cutler of the Lehi Sugar factory recently held meetings with the farmers of Bingham county, Idaho, to make plans for the work of beet culture for the new factory that is to be built this season near Idaho Falls. The recent action of the Idaho legislature in granting a bounty of a cent a pound for all sugar produced this year has been very encouraging to the builders of the new factory, and they have now promised ten per cent of this bounty to the farmers who raise the beets. It is estimated that five thousand acres will be planted this spring to supply the new factory, which is as yet not built.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 2, 1903.

EDITORIAL.

THE MATTER OF PAYING TITHES.

A STRANGER once came to the estate of a lord and sought shelter and food. He was naked and so weak that he would have perished if help had not been given at once. The master supplied him with refreshment and clothing and had the necessary care bestowed on him until he had become strong and able to do something for his own support. The lord then put means into his hands so that by intelligence and industry he became in a sense independent. There was one request the master made. It was that he should pay back one tenth of all his increase. This was to be placed in the hands of the overseers of the estate to use as the master directed in making improvements and helping such as were in need. A degree of prosperity came to the former stranger and then he began to murmur in his heart against paying such a "tribute." He found ways of spending his whole increase, and forgot that all he had was the lord's. Was not this stranger an ungrateful creature?

We sometimes hear such complaints from those who are even less justified. Not only have they come into the world helpless and without possessions, but they have received, besides temporal blessings, spiritual gifts as well. They have had their sins forgiven and felt the enlightening influence of the Holy Spirit. They have received membership in the Church of the First-born, and been given the hope of eternal life. Yet when the Lord, who has granted them all they have, temporal and spiritual, requests that they give back a tenth of their interest to Him, a tithing of their increase, they fail to obey. They desire to obtain advantage over the Lord, being willing to receive favors but loath to meet their obligations to Him.

There are many, however, who believe in paying tithes to the Church and feel desirous of doing so, but still fail in this duty. Through financial mismanagement or misfortune they find it hard to make both ends meet, and as the Lord does not press His obligations they use His tenth of the means in their hands for private purposes. They misappropriate the Lord's funds with the intention of paying them back when they are better situated. This is nearly always the state of mind of the embezzler; sometimes he pays back, and sometimes not. If any one thinks that these terms are harsh, let him read in the last book of the Old Testament how the Lord through Malachi declares that Israel has robbed Him, having withheld their tithes and offerings.

While He strongly condemns such robbery, the Lord has this to say to encourage those who bring their tithes into the storehouse, that He will open

the windows of heaven and pour out a blessing that there shall not be room enough to receive it. He promises to rebuke the devourer that it shall not destroy the fruits of their ground and to cause their vine to mature its fruit, to make them blessed in the eyes of the nations and their land a delightsome one. If they had faith enough to give their little with integrity, He would return it many fold unto them. From those who obeyed Him He received a lamb and gave back a flock, or a cluster of grapes and returned a whole vintage, or a measure of corn and blessed the obedient giver with a full harvest.

The law of paying tithes has ever been practiced by the Lord's people except possibly when they gave not only a tenth but the whole of their possessions into the hands of His servants that all might share alike. It was necessary in the dispensation of the fulness of times, when the restitution of all things should take place, that this law should be restored. In 1838, the Lord gave a revelation in which He defined what a tithing is. He required that all surplus property should be given into the hands of the Bishop, "and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually." From the time this revelation was received by the Church the Saints in times both of plenty and of poverty have paid a tithe of their interest.

The question is sometimes asked, when is the tithing due? Does it need to be paid before the end of the year? That depends entirely on circumstances. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." And if we do not gain our living from the land, still the tithe of our wages, salary, dividend, interest, whatever it may be, is the Lord's. Now that which is another's we may not use to our own advantage. Whenever the crop is harvested a tenth should be paid; this may be only once a year. Whenever wages or other means on which tithing is due are received, the tenth part should be separated and given over to the proper authority at the earliest convenient time. This is the rule in Zion and should be observed in the mission. If a member of the Church receives wages weekly, the tithing should be paid weekly; if monthly, it should be paid monthly. Any one who tries a different course will soon find himself in difficulty. If he lay the tithing aside to pay all at once, a thousand things will come up to tempt him to spend it; and it were better out doing the work to which it should be applied. If he spends it as he goes, thinking to pay up at the end of the year, his tithing will almost never be paid. The principle of such a course is bad because he uses something not his own, and in practice it is ineffectual indeed.

There are many in the Church who pay much more than a tithing, and their testimony is that they receive blessings according to their liberality. This is however not urged on the Saints. If they pay ungrudgingly what the law requires they are doing enough and will be blessed. Tithing is founded on a true principle and those who observe it will never have cause for regret. The giving of the tenth to the Lord will come to be associated with more pleasure than they could derive from the means in any other way, and the nine remain-parts will be blessed.

"STAR" WORKERS.

At the beginning of this year the Star offered as an encouragement to

those who are laboring for its interests a bound volume of last year's STAR to each of the five persons who succeeded in disposing of the greatest number of copies during the first quarter. This was offered in no sense as a pay, but simply as a recognition of earnest labor. The conference presidents will kindly send in the names and addresses of those in their conference who have been most successful, together with the total number of STARS that have been disposed of by each. A subscription counts for as many STARS as there were weeks from the time it was gained to the end of the quarter.

We feel very grateful to the Elders and Saints for their earnest efforts to obtain a larger circle of readers for the STAR. The circulation is now greater by several hundred copies than it has been for many years, and this is due to the efforts of the earnest workers out in various parts of the mission. The increase has been fairly uniform, though naturally some conferences have been specially successful in this work. We hope that the increase may continue, and trust that this work, which in all its departments is a labor of love, may not lack aid from those who are able to give it.

OBITUARY.

MARY ANN LONG of Ayside, Lancashire, quietly passed from this life on March 24, 1903, at the age of fifty-four years. For a long time the deceased searched for the true Gospel but was not satisfied until in the year 1890, an Elder of the Church of Jesus Christ of Latter-day Saints brought her the glad message. She knew the voice of the shepherd, and soon gained a testimony of the Gospel to which she has ever remained faithful, although circumstances over which she had no control did not permit her to be baptized The remains were interred at St. Peter's Church, Field Broughton, Cartmel on March 27th. Elder Alfred A. Robinson of the Liverpool office held services at the home, the Green Oak cottage, which were attended by many relatives and friends. The Elders have found Green Oak an ever open door and many have been entertained therein. Deceased leaves a husband and many friends and relatives, a number of whom are in Zion.

J. J. C.

PRESIDENT FRANKLIN C. MOYLE announces that the address of the Leeds conference has been changed to 101 Tennyson Place, Otley Road, Bradford.

PRESIDENT FRANKLIN H. WYATT writes that the Sheffield conference address has been changed to 141 Pomona Street, off Ecclesall Road, Sheffield.

IN all the conferences of the British mission where there are regular organizations of the Young Men's and Young Ladies' Mutual Improvement Associations, the conference presidents are requested to report to this office without delay the number of each organization.

EVERY conference president should send to this office notice of the approaching conference two weeks before the date for holding it if he wishes an announcement to be made in the STAR. The minutes of the conference should be in this office at least by the Tuesday morning following the meetings.

THE semi-annual Norwich conference will be held April 12, 1903 in the Black Friars Hall, St. Andrew's Plain, Norwich. A general invitation is extended.

THE LONDON CONFERENCE.

THE London semi-annual conference of the Latter-day Saints convened in the Finsbury Town Hall, Rosebery Avenue, Sunday, March 29, 1903, at 10:30 a.m. There were in attendance President Francis M. Lyman, of the European mission; President Henry H. Blood and the following missionaries of the London conference: Elders Edwin F. Tout, John S. Perkins, Tracy Y. Cannon, John Gilchrist, Jesse J. Porter, William T. Stillwell, William H. Summerhays, James E. Williamson, Joseph Newbold, Jr., Charles H. West, Earl Greenwell, Frank Brown, Walter M. Wolfe, Robert L. Anderson, John H. Barlow, Claude T. Barnes, John H. Freebairn, and Sisters Vilate Elliott, Margaret Thurman, Diana Bean and Winifred T. Brown; also Brother Lewis Ramsey and Sister Emma Ramsey who were on the way home from Paris, and other visitors.

After usual opening exercises the sacrament was administered by Elders Williamson and Greenwell. President Blood made an address of welcome and presented the general Church authorities and the traveling missionaries of the London conference, all being unanimously sustained. Sister Elliott then addressed the meeting upon the general status of theology extant, and pointed out a number of truths given to the world through the instrumentality of Joseph Smith.

President Lyman made mention of the tendency of people to delve into the mysteries and deep things of the kingdom of God before they had learned the first simple principles of the Gospel. What the people most needed, yet had very little of, was faith. Until they had acquired that and repented in sincerity of their follies and rid themselves of sin in the appointed way of the Lord, they would never know any of the mysteries of godliness. The obedience to those principles is a pre-requisite to the reception of the Tutor in things of God. No man could be saved unless he loved the Lord, and in order to manifest his love for Him., he must be pure, temperate, chaste, circumspect in every particular. He exhorted the Saints to do their duty in assisting the spread of truth in a material as well as in a spirtual way.

At the afternoon services, Elder Cannon explained why the Latter-day Saints come to a Christian nation to teach Christianity and proved there could be but one true Gospel. He showed the necessity of Church organization and the living oracles of God. Sister Bean dwelt on the special endowment of the Holy Ghost, substantiated by scriptural evidence that only repentant baptized believers could enjoy its companionship. She fervently testified to the truthfulness of the Gospel. Elder Perkins averred that the principles of the Gospel were applicable to everyone and demonstrated from the Bible the importance of baptism; explained how that after death this principle could be made efficacious to the repentant person. A solo "Fear ye not, O Israel" was sung by Sister Ramsey, after which Elder Summerhays spoke of the relationship of man towards God and the love manifested by Him in ransoming

mankind from their fallen condition. Emphasized the necessity of obedience.

In the evening meeting President Blood set forth that both in former and latter times the keynote of the good news from heaven was the love of God for His children who were estranged and were as wanderers in the wilderness. The burden of the message which had come to earth was the cry of repentance. He proved both from reason and Scripture the importance of heeding the warning, and showed how logically the next step, that of baptism, followed true repentance; testified to the divine mission of the latter-day Prophets. Sister Thurman observed that varied and many were the ideas of God extant in the world. She verified the Latter-day Saint idea of His personality from the Bible, and explained the social position of the "Mormon" women, showing why they are happier than most women of the world. "O, My Father," was sung by Sister Nannie Tout.

President Lyman explained that the Latter-day Saints did not come into the world to teach the Gospel of their own volition, but because they were sent of God, and observed that many easy ways to be saved had been marked out by men, but the path which the Lord pointed out was a narrow and difficult one, and few there were who found it. He showed by analogy with temporal powers the inconsistency of professed Christendom in maintaining that all the contending factions were of the kingdom of God. He said it was within the reach of every man to find out the true Church, for the Lord would reveal it to every one who would but seek in the proper spirit. He spoke of the glorious hope the Latter-day Saints have of the eternity of family relations, and bore a powerful testimony to its truth. Sister Ramsey again favored the audience with another solo, "The Lord is my Light."

On Friday evening, March 27th, in the same hall, a splendid concert was given, about six hundred people were present. Special mention should be made of Mr. James Trethewey, violinist, Mr. Cecil Montague, pianist, Sister Emma Ramsey and Brother Tout and his talented family.

On Saturday at 11 a.m., President Lyman met in council meeting with the missionaries of the conference and gave many valuable hints and instructions regarding their work. Favorable reports were given from all the districts of the conference.

JESSE J. PORTER, Clerk of Conference.

THE CHURCH AND SUCCESSION.

WE have received a copy of a paper published in Indiana called the *Parish Leaflet*, which is issued to give information about the Episcopal church. Among other interesting articles therein is one explaining what it calls "Two Ideas of the Church." These opposing ideas are stated as follows:

THE CHURCH IDEA.

1. "It is a Divine institution with a human mission.
2. "It is an organism for dispensing Christianity.
3. "It is the Kingdom of Heaven seeking men on earth."

THE PROTESTANT IDEA.

1. "It is a human institution with a divine mission.
2. "It is an organization for the attainment of Christianity.
3. "It is a society on earth seeking the kingdom of heaven."

This classification is somewhat novel. Usually the Episcopal church is ranked with Protestantism, and indeed stands at the head of the list of Protestant denominations. But the contrast between the two conceptions of the status of "The Church" is very clearly drawn. On the one hand, is the recognition that "the Church is a divine institution, founded by Christ Himself, organized, officered and sent forth by Him, under the influence and guidance of the Divine spirit to do His work." On the other hand it is viewed as merely an institution of men, organized to promulgate the views of its founders as to religion, an earthly society seeking for the kingdom of heaven. The question is, which is the correct idea?

The Episcopal theory and also that entertained by the dissenting denominations, are based entirely on what is found in the New Testament. Neither of them has any other guide. They all hold that "whatsoever is not found in holy scripture and cannot be proved thereby is not to be received as an article of faith." In this contention the Episcopal church has the advantage over its opponents, because there is nothing clearer in the New Testament than the declaration of Christ and His Apostles concerning the character of the Church, its establishment by the Savior in person, the communication of divine authority to its officers, the revelation of divine truth through it to the world, and the power given to them to officiate in the name of the Father, and of the Son, and of the Holy Ghost in the ordinances and sacraments of the Church, that which they performed by virtue of that authority being recognized and sanctioned in heaven. That constitutes it a divine organization, and not a mere society set up by men.

We need not repeat the quotations which we have given in these columns several times demonstrating that this conception of the character of Christ's Church is Biblical. The New Testament abounds with references to the Church, not only as a body of religious worshipers, baptized into its communion, organized with Christ as its spiritual head, but with positive declarations that its officers were of divine appointment, its ordinances of divine establishment and its members all associated as one body vitalized by the Holy Ghost. Before any compilation of the Bible was effected, before any such book as the New Testament was written, the Church of Christ as an organism, was taught, directed, governed and inspired divinely, and the authority exercised therein was not obtained from books of any kind but from Deity alone. The following paragraphs from the Leaflet might have been taken from some discourse or article emanating from the Latter-day Saints:

"This is the idea of the Church we find recorded in the Bible, as it tells us what Jesus and the apostles did. "The very first act of Christ's ministry," as an able writer puts it, "was to gather a few persons around Him and form a society. We know the names and number of that society, the twelve disciples. At first they were only disciples—learners. He kept them near Him; He taught them by word and example. His parables he explained privately to them only. He trained them for their work by sending them out two and two, to preach and heal. There were evidently three ranks among these; Himself, the Head; the twelve next, and the third the seventy. Just before His Ascension Christ raised the twelve to the first rank, saying "As my Father hath sent me, even so I send you." The first act of the apostles after this was to choose one to take the place of Judas, showing thereby that the society, or organization was to be kept up.

"Soon after this we find the Church choosing deacons, and the apostles ordaining them by laying on of hands. Next we read of elders, or presbyters, or priests, evidently differing in office from apostles and deacons. The apostles go forth to the cities of the world, preaching and ordaining Elders in every city. Thus the living society is enlarged and has in it all the germs for continuance. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy which might have been done by some prophet, but was to found a Church, in living connection with Himself, its Head."

So far, the position taken by the Episcopal church, as set forth in the *Leaflet*, is impregnable from a scriptural standpoint. But in claiming that there has been a continuous succession of this authority from the Apostles to the present day and calling that "apostolic succession," the Episcopal church gives its case away entirely to the Catholic church, which alone of all the ecclesiastical bodies in what is called Christendom to-day, has any logical claim to this continuance and succession. But that claim, as we have shown heretofore, does not hold good from the fact that the popes are not and have not been Apostles, do not claim to be such, nor to have divine revelation, which was one of the chief gifts and characteristics of an Apostle in the Church that Christ set up.

The Episcopal church has nothing in it but that which it obtained from the Catholic church, which it seceded from and which it has utterly repudiated. It has declared in its homily on the Perils of Idolatry the complete and thorough and universal apostacy from the primitive Christian Church of "whole Christendom," including "clergy and laity, men, women and children of all ages, sects and degrees," and that this apostasy had prevailed for "eight hundred years or more" when the "Reformation" took place. The Episcopal church also lays no claim to the Apostleship or to present revelation from God. It takes the commission given to the eleven Apostles immediately after Christ's resurrection, and applies it to its own ministers of human appointment.

In this respect it is no better off than the numerous dissenting sects that have seceded from it, as it seceded from the mother church. Those churches, perceiving the absence of apostolic power and authority, take the ground that the church is a human institution, a society formed by men for specific purposes, and to seek for the kingdom of heaven but not that kingdom set up on earth nor any divinely created organism. So far as apostolic authority, whether by succession or otherwise, is concerned, they are all on the same footing. This says nothing against their sincerity, their aims, their endeavors to benefit mankind or any good work that they accomplish or attempt.

The Church of Jesus Christ of Latter-day Saints affirms that Christ did truly set up and establish an organized Church, an ecclesiastical body of which He was the spiritual Head, and placed in it "first, Apostles," to whom He gave the same authority as He received from the Father, with power to ordain others to the several offices in the Church; that what they performed by that authority on earth was acknowledged and ratified in heaven; that wicked men put them to death; that their predictions concerning the "great falling away" to take place after their departure were literally fulfilled; that darkness overspread the earth; that there was no apostolic succession, and that the universal apostasy described by the Episcopal church occurred, and hence in the latter

days, in order to usher in the last dispensation—that of the "fulness of times," communication with the heavens had to be re-opened.

The voice of God and of Christ are heard once more. Men who held the apostleship in the first Christian Church have ministered to man and restored that divine authority. It is now on earth never to be taken away again. The Church is built up on the former pattern, endowed with the same life and light-giving Spirit. It will not be overcome. It will abide forever. It is the living Church of Christ. All who accept its teachings and obey its ordinances receive a divine testimony, individually, for themselves that it is of God and not of man. And the Church thus established will ultimately prevail over every foe, and fill the earth with the knowledge of God, to His honor and glory and the salvation of mankind.—*Deseret News.*

CURRENT EVENTS.

OCEAN SHIPPING TRUST.

When the International Mercantile Marine company, the Morgan combination, failed to absorb the Cunard company, it was predicted in some quarters that a great struggle would come between the rivals for the Atlantic shipping. This is said to have begun quietly, and the outlook now is that a rate war will soon be opened by the trust for the purpose of crushing the Cunard company and gaining complete monopoly. The trust has filed an amendment to its original charter, the new provision bestowing authority to sell or hire vessels to any government for naval, military or other purposes. This is an important provision, for in war time many steamers are used as transports, and in certain cases have been armored and done service as cruisers. It may be after a while that war cannot be carried on without the consent of the trusts.

CANADIAN COLONISTS.

On the 31st of March the steamship *Manitoba* carried from Liverpool about two thousand emigrants for Canada. This is the beginning of the Rev. J. M. Barr's colonization movement. This Canadian clergyman has chosen a district in one of the North-west territories, suitable for his purpose, and is now taking out companies of families and young people to establish there. The emigrants have paid their own fare and each has at least £50 on hand besides furniture and implements for settlement. There are doctors and nurses among them, and the emigrants themselves seem to be from the better class of farmers. It will be interesting to see the progress of the colony in building up new homes on the western prairie. Taking so many at one time is certainly an experiment. We hope it will be a successful one.

CATHOLIC CHURCH IN FRANCE.

From the conflict in France between the Catholic church and the state, it appears that there is a possibility, if not probability, of entire separation of state and church some time in the future. At the present, the Catholic, Protestant and Jewish ministers are paid by the state and have privileges, but Catholics number ninety-eight per cent of the population. The dispersion by the government of the members of fifty-four Catholic religious orders of the three classes, preaching, teaching and commercial, has failed to arouse any popular protest whatever.

WAITING TO GROW.

Little white snowdrop just waking up,
Violet, daisy and sweet buttercup.
Under the leaves and the ice and the snow,
Waiting to grow!

Think what a host of queer little seeds,
Soon to make flowers and mosses and weeds,
Are under the leaves and the ice and the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about,
Under the leaves and the ice and the snow,
Waiting to grow!

Nothing's so small, or hidden so well
That God cannot find it, and presently tell
His sun where to shine, and His rain where to go,
Helping them grow.

SELECTED.

DIED.

JOHNSON.—On March 20, 1903, Hester, the three year old daughter of William and Elizabeth Johnson of Wigan. Deceased was born January 12, 1900. Interment took place at the Wigan cemetery, March 24, 1903.

BROOK.—Mary Matilda, the beloved daughter of James and Emma Brook, born December 8, 1899, at Higham, near Barnsley, died March 23, 1903, interred at the Gawber church, March 24, 1903. Services were conducted at the Latter-day Saint's hall, Higham, by President Franklin H. Wyatt.

GRIFFITHS.—At Ystrad, Rhondda, March 25, 1903, Maud Jane, daughter of John and Jane Griffiths. The deceased was a faithful Latter-day Saint, and for years a teacher and secretary of the Sunday school of the Ystrad branch of the Welsh conference. Just previous to her last moments she sang the closing verse of the hymn, "O, my Father." The funeral services, which were well attended, were conducted at the cemetery chapel by President Henry E. Wynder of the Welsh conference. The deceased was laid to rest in the Treochary cemetery.—*Deseret News* please copy.

CONTENTS:

The Art of Healing 209
Letter from Elder Henry W. Naisbitt 211
Comments by London Press 212
The Fertility of Palestine 213
News of the Great West 215
Editorials:
The Matter of Paying Tithes ... 216
STAR Workers 217
Obituary 218
Editorial Notes 218
The London Conference... 219
The Church and Succession 220
Current Events 223
Poetry: Waiting to Grow 224

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